

# FREE MASONRY



## ODD FELLOWSHIP

Continued from last week:

**LILY.** This flower was full of meaning among the ancients, and occurs all over the East. Egypt, Persia, Palestine, and India, presented it everywhere over their architecture in the hands and on the heads of their sculptured figures, whether in bas-relief or statue. We also find it in the sacred vestments and architecture of the tabernacle and temple of the Israelites, and see it mentioned by our Savior as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art. It is also represented in all pictures of the salutation of Gabriel to the Virgin Mary, and in fact has been held in mysterious veneration by all people of all nations and times. It is the symbol of divinity, of purity, and abundance, and of a love most complete in affection, charity, and benediction; as in Holy Scripture, that mirror of purity, Susannah, is defined Susa, which signifies the flower of the lily, a name given to the chief city of the Persians, for its superior excellency. The three leaves of the lily in the arms of France, mean piety, justice, and charity.

**LILY-WORK.** Lily-work, from its whiteness, denotes peace.

**LINE.** The universal bond with which every Mason ought to be united to his brethren, should consist of sixty threads or yarns, because, according to the ancient statutes, no lodge was allowed to have above sixty members; but it neither depends upon the quality of the thread, nor the number of the brethren, if the bond which unites us all is composed of true brotherly love.

**LINEAR TRIAD.** This figure, which appears in some old Royal Arch floor-cloths, bore a reference to the sojourners, who represented the three stones on which prayers and thanksgivings were offered, on the discovery of the lost Word, thereby affording an example, that it is our duty in every undertaking, to offer up our prayers and thanksgivings to the God of our salvation.

**LINK.** Refers to Genesis xi.

**LION.** The lion was a symbol of Jeremiah, because of the terrible voice of his threatening; and of St. Mark, because his gospel begins with the voice in the wilderness; but principally of Christ, who is denominated the lion of the tribe of Judah, and will ultimately subdue all

charity. In the broad circle of his affections, he encloses all mankind; he, like the God of love, looks through station, clime, and colour, and with one wish of universal good-will, he wishes well to all mankind. With the compass of his mind, he measures and draws the square of his conduct, and within that square, having honestly provided for his own household, he forms his little angels of benevolence and charity, to the distressed of all communities.

**MANNA.** A Royal Arch symbol. The manna is called by David "the bread of angels." Some Rabbis believed that it had this name, because the angels are refreshed by divine light, "quod lumen incorporatum est, et factum manna." The Rabbi Ishmael, however, does not subscribe to this doctrine, because the angels being immaterial, do not eat material food; and manna being a material substance, could not be made out of the divine light, which is a spiritual substance. Christian divines, however, think that the mystical manna was called the bread of angels, because it was a type of Christ, whom the angels wished to behold.

**MARK OF CAIN.** Some say he was paralytic; this seems to have arisen from the version of the Septuagint "groaning and trembling shalt thou be." The Targum of Jonathan ben Uzziel says, the sign was from the great and precious Name, probably one of the letters of the name Yehovah. The author of an Arabic catena in the Bodleian Library says, "A sword could not pierce him, fire could not burn him, water could not drown him, and air could not blast him; nor could thunder or lightning strike him." The author of Bereshith Rabba, a comment on Genesis, says the mark was a circle of the sun rising upon him. Abravanel says the sign was Abel's dog, which constantly accompanied him. Some of the doctors in the Talmud say, that it was the letter H than marked on his forehead, which signified his condition, as it is the first letter in the word חַטָּאת teshubah, repentance. Rabbi Joseph, wiser than all the rest, says it was a long horn growing out of his forehead!

**MASONIC YEAR.** Freemasons date their year according to Mosiac chronology, or from the creation of the world, thus four thousand years more than the common calendar shows. The masonic year does not commence on the 1st. January, but on the 24th. June. But this way of reckoning is only usual in the writings of the Order.

(History and Cyclopaedia of Freemasonry by Macoy Oliver. Page 572-573-574-575-576-577 and 579.)

To Be Continued.

DR. POWELL, IS ONE OF SOUTH MOORE'S ABLEST PHYSICIANS; HE IS WORTHY OF HIS PROFESSION.

JAH-Ville, Fowler Mo.

Mr. W. J. G. Tunnell,  
Plato Mo.

Dear Bro. I will try by God's Word to show reasons why Free Masonry is Christ's Chosen Church of Love and Union: You have given reasons why you don't believe that the Lodge is the Church of God. To prove your belief you quote a part of the 18th. v. of the 16th. ch. of Matt: Where Christ says to Peter; "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

In the first place, what rock was he speaking about; let the Word speak:

"There is none holy as the Lord: for there is none besides thee: neither is there any rock like our God." (1 Sam. 2-3)

Also.

"And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." (1 Cor. 10-4)

These are a few of the many scriptures showing who the rock is. Now, as the Word has given us plainly to understand the nature of the Rock spoken of. And I am truly thankful that the church was built upon this Rock: When we build a church we speak of a structure built of brick, stone or wood, a place where the people of God, (His worshipers) may meet together as His church to worship. The same, the Lodge is a place for Masons, or Free Masons, to meet and worship.

Next, you say, that the church was instituted to save men, women and children; that is true, at least those that will come unto Him. You being a Bible student realize the fact that when they come, He has something for them to do and if they willingly perform their duty as prescribed by Him they will receive their wages at the end of the day. But Bro. we have got a work to perform, and I do not think that the wages will be received with joy, if we sit upon the stool of do nothing.

Again, you quote, Matt. 13-47. The kingdom of heaven is like unto a net, etc., and gathered of every kind. It also says, the kingdom of heaven is like a man that went out early in the morning to higher labors into his vineyard when he had agreed with the laborers for a penny a day he sent them into his vineyard: He went out the third hour the sixth, and about the eleventh hour; when the even was come he settled with them paying those that had only wrought one hour the same as those that had wrought through the heat of the day.

So you see that there is a vineyard for us to work in, it is not a rest place. No, those flowery beds of ease are further on; Would it not be well for us to search out the vineyard and go to work though the wages seem small. Matt. 29-1-13.

You say if the Lodge is the Church it is not Apostolic, for it cost money to get into the Lodge, but costs nothing to join the church. Is it not more honorable if you have a house to build and furnish, that after it is built and

furnished, it belongs to one as much as another' and another wishes to join in the work and have a common interest. To tell him on the start just what it will cost him, and not make him think he is getting something for nothing, as a great many other societies, after they have decayed him into their net give him nothing for something.

You say that the Lodge is not the Church, for they will receive, unconverted men in the Lodge; as the householder hired laborers into his vineyard, so the Masons admit others into their Lodge or place of worship: Was the Apostles converted men when Christ chose them? Did He not say, "follow me and I will make you fishers of men? When did they receive the title of saint, before or after the day of Pentecost?

I will leave that for your consideration. But you say that the Church was instituted only for the saint; then the Church must be very small, here on earth, don't you think? Then you really think Christ did not understand the parable that He put forth of the householder and his vineyard filled with laborers hired at different times?

You say that a sinner was not allowed to join the Church; that when Saul essayed to join himself to the Disciples, they were afraid and would not admit him until Barnabas recommended him.

Had not Saul done enough persecuting the followers of Jesus Christ to make them afraid? Was the Disciples sinners or not when they joined themselves to Christ?

Now Free Masons are just like the Disciples in that respect, they will not admit one that cannot come recommended and even one witness does not satisfy them: Of course we are all weak creatures and liable to fall, you say, if the Church receive women and the Lodge will not, the Church is not the Lodge. Ruth, Esther, and many other women were Masons, and such noble woman as Madame Lafayette who presented the Apron to George Washington was a Free Mason. And on down to the present time, all women that are worthy can become Free Masons.

Now here is a fact that by your writing you seem to be ignorant of, if you are ignorant of the workings of Free Masonry in one direction, you must be ignorant of the whole, which would render any one incapable of judging.

In 2nd. Timothy 2-15, you will notice a positive command, which reads thus.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Is it not a great manifestation of his goodness and mercy, leaving this command to show us that we must divide His Word, and by studying we may know how and where, so that when it is properly divided it leaves no contradictory scriptures.

(Continued to page 4.)